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## THE STORM.

Mark! the God of glory thunders,  
Swift his vivid lightning flies;  
Who is this that works these wonders?  
Who is this that shakes the sky?  
O, what mighty hand is this,  
Moving all unseen it is?  
Not unseen by those who credit  
What the world of God makes known;  
He who cannot lie has said it,  
Jesus reigns and reigns alone;  
At his word the thunder rolls,  
He it is that shakes the poles.  
When the thunder clouds are clashing,  
Or our head in midnight passes,  
And the lightning round us flashes,  
Then the stoutest spirit falls;  
Yet is this the Savior's voice,  
And his people may rejoice.  
Yes, and in that awful season,  
When the world shall pass away,  
Then, when the nations have reason  
To rejoice and bless the day,  
Then their redemption comes,  
Then they reach their wish'd-for home,  
Savior! grant us hope, with patience,  
Looking to that awful day,  
Then fulfill our expectations,  
Joyful let us hear thee say,  
"Come, ye blessed, and receive  
All a father's love can give."

Chelms, Mass.

A. S. M. H.

For the Herald and Journal.

## CHRISTIAN HOLINESS.

NO. III.

Mr. Editor.—A sixth objection to Christian holiness is this:—None ever have obtained the blessing; therefore, none ever can. Our answer shall be brief.  
1. To say that since the days of Adam's fall, none ever have obtained the blessing of Christian holiness, is to say that the objector is acquainted with the moral character of every individual that has lived from that time until now! But no man can say this. No succession of men can say this. The Bible nowhere reports the moral character of each; consequently, no man can consistently say that none ever have obtained the blessing, without arrogating to himself omnipotence and omniscience. If the objector have not been every where present in all ages, how does he know but where he has not been, there some sanctified souls have been? Again, if he have not known the precise state of every human soul since the fall, how does he know but that those souls he has not known, have been sanctified? Therefore, the objection is not the language of candor.

2. Again, for the sake of the argument, admit that none ever have obtained the blessing of Christian holiness, still it would not follow that therefore none ever can obtain it. It would only show that all have failed to do their duty. But because one man fails in business, does it follow that all will fail? Because one fails to do his whole duty, does it hence follow that all must fail in the same way? By no means; else, because some fail of heaven, therefore all will fail.

3. But a cloud of deceased and living witnesses rise up and pour confusion on this objection. Is not Abraham a bright example of Christian holiness? He believed God, and his faith was counted unto him for righteousness. Also, "the Lord had respect unto Abel, and to his offering."

The Hebrew word here rendered "respect," conveys the idea of approbation or delight. St. Paul says, "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Also, "Enoch walked with God." The Hebrew word here rendered "walked" is in the reflexive mood, and signifies that his conduct was so upright, as to reflect upon his character the divine glory; and tropically means, that he lived in a manner well pleasing unto God. And how can two walk together, except they be agreed? Likewise Moses, whom the Lord knew "face to face," is a witness.

The unveiled glory of Mount Sinai and Mount Tabor, show that he was one whom Jesus loved in a special manner. Elijah, too, was so filled with the spirit and power of God, and so dead to sin, that one day "there appeared a chariot of fire, and horses of fire, and he went up by a whirlwind into heaven." He filled with supreme love to God was the devoted David, that he said, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee." If he desired nothing in all heaven, and nothing in all earth but God, did he not love God with all his heart? And was not the love of sin entirely destroyed? St. Paul also adds, "I am crucified with Christ." And again, "he that is dead is freed from sin." And once more, "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This is the language of full redemption.

Nor is it nullified by Paul's words in another place: "Not as though I had already attained, either were already perfect." Attained what? Unto the resurrection—as any one will see by consulting the passage. And "we were already perfect" in what? In the resurrection state. But he nowhere denies that he had obtained Christian holiness. St. John, the beloved disciple, was a burning and shining light, and a living witness of the attainableness of perfect love. He lived in the bosom of Jesus. His soul was constantly bathed in seas of heavenly love. As the aromatic plant is betrayed by its fragrance, so the sanctified state of his heart is ever indicated by the sweet temper of his words. Hear him discourse of that grace which is the bond of perfectness: "Herein our love made perfect." "Perfect love casteth out fear." All his epistles seem to have been indited on Jesus' breast. They are the language of a soul exclaiming:

"O love, thou bettermost almighty!  
My sins are swallowed up in thee;  
Covered is my unrighteousness,  
Nor spot of guilt remains on me;  
While Jesus' blood through earth and skies,  
Mercy, free, boundless mercy cries."

In view of this great salvation, he adds:—  
"Whosoever is born of God, doth not commit sin: and again: 'Whosoever abideth in him, sin is of the devil,' and finally: 'He that committeth sin, he is of the devil, and the Son of God was manifested, that he might destroy the works of the devil;' that is, destroy the guilt and dominion of sin in his children. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthah, and David also, and of Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c., that they might obtain a resurrection." It is not true, therefore, that none ever did obtain the blessing of Christian holiness. Tens of thousands since Jesus "suffered without the gate" to save his people from their sins, have said with a triumphant shout:

"Tis done, thou dost this moment save,  
With full salvation blessed;  
Redemption through thy blood I have,  
And spotless love and peace."

The witnesses of perfect love are multiplying on every hand. Other denominations are drinking into the same blessing. Names of precious memory now fill my mind, in proof of this statement. All the promises of God are yea and amen in Christ Jesus to the glory of God, the Father. To doubt, amidst such a blaze of light, is treason. Let none delay to seek the blessing through fear of not obtaining it. Reader, it is for you. Give a whole heart, and receive a whole Savior. And, as when you pay a debt, you reckon yourself free, and rejoice in that freedom; so now reckon yourself debt to sin, and alive to God. Jesus has paid the debt; reckon yourself free.

"Thy debt's discharged, thy ransom's paid;  
My Father must forgive."

Concord, N. H. HENRY W. ADAMS.

For the Herald and Journal.

## QUESTIONS ANSWERED.

Br. Stevens.—It is much easier to ask questions than to answer them; nevertheless, the following answers to the questions of A. C. H., in your excellent paper of the 30th of Sept., are submitted for publication, if you judge proper.

"1. Was Peter, at the time of the passover, a converted man; or, in other words, a Holy Ghost Christian?"

In answering this question, we shall have to ask one or two others. First, then, to what passover does A. C. H. allude? Does he refer to the last one, at which our Lord met his disciples, Matt. 26: 17? If so, was not this passover, according to the common chronology, two years after the transactions recorded in the tenth chapter of Matthew? According to this chapter, had not Peter, as well as others, been called to follow Christ? And had he not left all to follow him? Had not Christ commissioned him to preach the gospel, Matt. 10: 7. And had he not sent him forth, with others, as a sheep in the midst of wolves, saying to them all, "freely ye have received, freely give?" Is it likely that the holy Savior would commission an unconverted man, one destitute of the spirit of God, to preach his gospel? Would he send a man who was an enemy to his kingdom to establish, extend, and build up that kingdom? Would he say to that enemy, "he that receiveth you, receiveth me, &c. &c.?" Look at the whole chapter.

The conclusion is that Peter was a converted man, a Holy Ghost Christian, at the time of the last passover, but not so fully sanctified, nor enlightened in relation to the great principles of Christianity as he was after the day of Pentecost, and especially after he had spent some time on the house-top of Simon the tanner—Acts 10: 9, 31, 35.

"2. Was the power of working miracles, which was given to the apostles, ever taken away from them or their successors? If so, when, and why?"

Answer.—The power of working miracles, whenever there was a necessity for them, continued with the apostles to the close of their ministry. As to their successors, I know of no Scripture proof that the power of working miracles was ever given to them. Why? Because Christianity once established, miracles would have lost their effect. Faith is now to be produced by the light of revealed truth, by the ordinary influences of the Holy Spirit, and by the example of a sanctified church.

"3. Will some one please give an explanation of the second and third verses of the 14th chapter of our Lord's Gospel by St. John?"

"In my Father's house are many mansions." Paradise, or heaven, under the figure of a house. The "maker and builder of this house is God." It is his own property. It is a great and glorious house, and hath "many mansions," for the accommodation of all the heavenly family.

It is situation is in the presence of God and the Lamb. Healthful and beautiful, and admirably adapted to all its purposes. It is the home of angels, and the spirits of just men made perfect. "Sweet home!" When shall we reach it? "I go to prepare a place for you." Heaven is a place as well as a state. But sinners like us could not be admitted into so pure and holy a place, nor to the society of angels and God, until Jesus, "the forerunner, should for us enter within the veil," in the character of a mediator. But he has so entered, and now ever liveth to make intercession for us. Glory be to God, the house is ready, the way is prepared, and God and angels are now willing that we should be fellow heirs of the heavenly inheritance.

"If it were not so I would have told you."—If you had not been after death; or, if there were no ground to hope for a happy being after death, I would not deceive you. I would honestly have told you that you might give yourselves no anxiety or concern about a future state, rewards or punishments; but there is a home, a happy home, a glorious home for you in my Father's house above.

"If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." He has gone, and gone as our mediator; has entered into the holiest with his own precious blood, and has therewith sprinkled the eternal throne, and rendered it accessible by us. "I will come again," at the resurrection of the just, and receive you to myself—to my presence, my glory, and my happiness.

Only think, Br. A. C. H., of living eternally in those mansions, mingling in the society of angels, and of seeing and conversing with Jesus every day! O what a blessed hope is ours!

For the Herald and Journal.

## MEMOIRS OF WILLIAM CARVOSSO.

Br. Stevens.—I would suggest to the readers of our beloved Herald, an attentive perusal of the above named work. I have perused it many times with profit, and trust others may do the same. The prominent and essential features of a living, active and useful Christian, are there clearly exhibited. His eminent attainments in holiness, his faith in God, his diligence and success in winning souls to Christ, are worthy the practical consideration of every professed follower of the Savior. I thought of presenting some extracts from the work, showing the power of Christian faith and effort for the souls of men; but defer it on the present occasion, hoping the book will be extensively read and circulated.

B. S.

For the Herald and Journal.

## DEALING "WITH A SLACK HAND."

OR, A HINT TO MINISTERS ABOUT BOSTON.

Such kind of dealing will never do among any of the officers of our church. A minister may preach like Cicero, but if he is a "slack hand" at pastoral duty, away with him—better by far if that church never had asked for an "eloquent" minister; he is only a half of one after all the praise.

If a board of stewards are a "slack set" of men, and do not anticipate the minister's financial wants when sent to their church, better by far that that church should go without a preacher a while, or be sharply reproved for neglect of duty.

If the class-leaders are self-conceited, long-talkers, and pharisaically long in their prayers, and not acceptable to the members, the Discipline says change them for others that know better, and that minister is a "slack" one, that neglects to see to this matter.

If any members are so "slack" as to negligently and habitually neglect class-meetings, and thereby also neglect to pay up their quarters, why should a church be so "slack" as to retain such sluggards in the army? Better discharge such volunteers, or begin to train them; they'll never fight in battle, unless you take them on drill more. Now, these are fighting times, and every man should be at his post.

Sept. 30. CHRISTIANITY IN EARNEST.

## THE FLOWER AND THE LEAF.

Under the sunny sky of the East, in a perfumed garden, a shrub spread its green branches, laden with flowers, which greatly disported themselves in the evening and morning breeze. A young flower, scarcely blown, sprung out, wooingly, to the warm air. Happy in the possession of life, it played with the dew drop, dilated its cup and proudly raised itself on its thorny stalk. As the leaves which encircled it prevented it from abandoning itself to every jerk of its coquetry, it chided them by saying,

"Your continual neighborhood annoys me; your untimely fatigue me; and I long for the moment when I am free and alone."

"Young insolent! you care constrain thee, and our solicitude bears heavily on thee," said one of the oldest leaves of the shrub. "This is so like youth; ungrateful from ignorance, you rebel against those who protect you, and murmur against guards the importance of which you do not comprehend. Fool that thou art, what would become of thee, if we did not shelter thee against the fire of an eastern sun?—if we did not guard thee against the wind which comes in blasts from the desert?—if we did not defend thee from the attacks of insects? and if we did not conceal thee from the eyes of those who would only touch to destroy thee?"

The young flower, insensible to this lesson, only made more ardent wishes for its liberty. Alas! its premature wishes were only too soon gratified. Towards evening the gardener came, and stripped it of all its leaves, for the composition of an essence, and the flower stood alone, proud and delighted with its independence. Its joy was of short duration. The cold night made it tremble; the morning rain bent it on its stalk; against its petals, shrinking with fear, a filthy insect came and glued its hideous spittle. Towards noon, a child, attracted by the gaudy colors it yet displayed, plucked it without pity; and in an hour after the poor flower lay without form and life, trampled in the alley of the garden.

Young daughters! your mothers and your relatives know better than you what are the dangers which, under a thousand forms, threaten your career. They also know, far better than you, can, the means of guiding your youth. Submit, then, implicitly to their guidance. Consider that by your self-denials of a day you avoid the misery of a disturbed life.

## MUTABILITY.

The following lines are among the most beautiful that ever emanated from the pen of SHILLLEY:

We are as clouds that veil the midnight moon;  
How restlessly they speed, and gleam, and quiver;  
Streaking th' ether with their light, like meteors dived in fire;  
Till close of day they close, and they are lost for ever.

Oh, like forgotten lyrics, whose dissolute strings  
Give various response to each varying blast;  
To whose frail frame no second motion brings  
One mood or modulation like the last.

We rest—a dream has power to poison sleep;  
We rise—our wandering thought pollutes the day;  
We feel, conceive, or reason, laugh, or weep,  
Embrace fond woe, or cast our cares away.

It is the same!—For he that is joy or sorrow,  
The path of his departure lies in freedom;  
Man's yesterday may well be like his morrow;  
Nought may endure but Mutability.

## HINTS ON MATRIMONY.

No woman will be likely to dispute with us, when we assert that marriage is her destiny. A man may possibly fall upon some sort of an existence without loving; but a woman with nothing to love, cherish, care for, and minister to, is an anomaly in the universe, an existence without an object. It is as natural for a woman to have some one to look to for protection, some one to look to for advice and assistance, as to breathe.

Without it no woman was or ever can be happy. It is the want of her nature, and nothing can satisfy her heart with such a void unfilled. Now, with the exception of some occasional irregularities in the relative proportions of the sexes, produced by circumstances, such as the settlement of new countries, there is no reason why every man should not have a wife and every woman a husband; and this would easily be brought about by the exercise of more common sense, and less ambition. Each sex is looking up for something above its own sphere. The son of an industrious and successful mechanic must be a professional man or a merchant, instead of following in his father's footsteps, and this is folly the first. When he looks for a wife, the neat, industrious daughter of a mechanic like his father is not good enough for him. He must make love to some fine lady who is one age in advance; that is, her grandfather was a mechanic, instead of her father—a very aristocratic distinction. On the other hand, the girl who works for her living, earning it by her honest labors, would not deign to encourage the addresses of a laboring man; she would set her cap for a gentleman, forsooth.

The mechanic's daughter, educated on her father's earnings to be a fine lady, encourages the attentions of a set of fops and dandies, who drive honest men away from her in disgust, and she becomes the victim of some sorry sharper or shallow fop. Now this is all wrong—deplorably, wretchedly wrong. Girls should know, that men superior to themselves in education and position, do not always associate with them for good. Men should know, that by marrying girls educated in habits of life above their fortunes, they are not likely to have good wives. A little sound sense will enable any man to see that it is better to have a wife grateful for more than she expected, than grumbling at less. It is delightful going up the hill of fortune; but horrible and aggravating work to come down.

No honest man will urge his friend to do a dishonest thing for his sake.

## EVANGELICAL ALLIANCE.

Yesterday, (Tuesday, August 25,) pursuant to notice, the first public meeting of the Evangelical Alliance was held in Exeter Hall, which, although the tickets of admission were one shilling each, was well filled, both in the hall and galleries. The platform and a portion of the area set apart for their use, were crowded with the members of the Alliance from this and other countries. Among the ladies in the side galleries, were the Countess of Ducie, the Countess of Effingham, Lady Culling Smith, Lady Campbell, Lady Olivia Sparrow, Hon. Mrs. Kinnaird, Hon. Mrs. Trotter, Mrs. Farmer, Mrs. A. D. Campbell, Madame Tholuck, Miss Patton and Miss Cox, of New York, the family of Chevalier Bunsen, &c. &c.

Sir CULLING SMITH, Bart., took the chair.—The proceedings were commenced by the Rev. Dr. ALDER, who gave out the hymn.—

"All people that on earth do dwell,"

and read the 133d Psalm, after which the Rev. Dr. BYRN, rector of Wallasey, engaged in prayer.

The CHAIRMAN said—Ladies and gentlemen, I feel deeply the responsibility of opening the subject of the present meeting. So deeply do I feel that responsibility, that I am conscious nothing but the help of God, sought by your prayers on my behalf, can enable me rightly to discharge the duty which this day devolves upon me. I would desire, in addressing you, to guard myself against extremes on both sides. I would desire to accept the caution given to the conference recently by a well beloved brother—that we would abstain from self-laudation, and from exaggerating the importance of the present movement; and I would desire, on the other hand, by the help of God, to be preserved from discouragement, and to take as elevated a view as I am justified in taking of the importance of our present proceedings. I would desire to remember that I am in the presence of a great assembly, convened under very peculiar circumstances; but on the other hand, I would desire, if possible, to obliterate you all from my sight, and to feel—if I might do so—that I am only in the presence of my God. I think, brethren, that I shall best discharge my duty this morning by very briefly referring to the circumstances under which, and the object for which, we are now assembled. Let me state to you that our meeting to-day is the result of a series of meetings which I shall briefly recapitulate.

About this time last year, an invitation was sent from Scotland to a number of Christians in this country, requesting them to meet at Liverpool. The result of that invitation was, that in the three first days of October last year, about 220 brethren, of about 20 different denominations of Christians, met at Liverpool. At that meeting, known to you all by its name and character—known to you also as the scene of a wonderful manifestation of the presence of God, and an outpouring of his Spirit, it was resolved to appoint four committees—one in Scotland, one in Ireland, one in the north of England, and one in London. These committees were to meet from time to time in aggregate; they have so met two or three times, to confer together upon the object at which we aim; and they issued invitations, not only to brethren in this kingdom, but in foreign countries, to assemble for conference in this metropolis. They again met in committee on the 13th of the present month, when they were assisted by a large number of foreign brethren whom I see around me, and who aided them in the preliminary preparations for the subsequent conference. On the 19th of the present month—a day which, I hope, may be long remembered in the history of the church—the conference assembled at the Freemasons' Hall, in this city. It consisted of somewhat less than 1,000 members, convened from our own country, and from various parts of the world, including, I believe, Christians from all the Protestant nations of Europe, and—I am thankful to say—the object at which we aim; and they issued invitations, not only to brethren in this kingdom, but in foreign countries, to assemble for conference in this metropolis. 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## CORRESPONDENCE.

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Oct. 14.

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Dr. Stevens.—As you probably have seen, I had three places in my appointment; but Providence has so directed that I am to preach in Prescott all the time for the last three quarters of the year. We have a pleasant meeting house and a good congregation. Since Conference, five have joined the church in full, and two have lately joined on probation. There seems to be an increase of spirituality in several of the members of the church. Our social meetings are more interesting.

In years past the Sabbath school has maintained but a short and sickly existence. It had not been re-organized when I came here, but we soon commenced it, and truly it works well. We have a large part of our congregation in the Sabbath school. About seventy have become connected with it, and still we have occasionally a new scholar. My soul rejoices when I see all ages, from the infant to the aged, gathered themselves into their respective classes in this delightful work. Here is the infant class; here the little eyes sparkle; and here the youth are searching for wisdom; the middle aged bend their manly strength to the word of God; and the aged lean upon it as upon a staff. We have obtained new question books through the school, and have made arrangements to have twenty-five copies of the Sunday School Advocate, and ten of the Missionary Advocate. I believe there were never any of either taken here before.

Thus, you see, we are enjoying some prosperity; and we are hoping to have a glorious revival this year. Truly, we think we already see the cloud nearly as big as a man's hand. May the Lord send us a rain of righteousness.

I am hoping that all our publications will receive a greater circulation in this place than they have.

J. S. DAY.  
New Salem, Oct. 1.

## DEDICATION.

Dr. Stevens.—Agreeable to the notice previously given, the new M. E. Church, at Greenville, Sandwich, on Sept. 11th, was dedicated to the worship of Almighty God. As soon as we were convened within the walls of this earthly temple, newly fitted up for the service of the Most High, the choir interested us with their notes of melody; the Scriptures were read by Rev. N. Goodrich, of Monument, and prayer offered by a solemn and impressive discourse was delivered by Rev. Thomas Ely, of Sandwich town, from Numbers 23:9—"Lo, the people shall dwell alone, and shall not be reckoned among the nations;" showing the distinguishing characteristics, both of the doctrines and discipline of our church, from those of other churches, and the important relations in which we, as a people, may be said to dwell alone. The sermon was weighty, full of divine inspiration, and perfectly adapted to the wants of the people. The dedicatory prayer was offered by father Bates, of West Sandwich; the benediction pronounced, and we departed to our homes, feeling that the presence of Him who is holy, lawless, undefiled, and separate from sinners, had filled his sanctuary, drawing our hearts together, and all hearts unto himself. We have resolved that this labored shall not be written upon our walls, but rather the prominent feature of our church, and the good burden of primitive preaching, "Holiness to be Lord," a perpetual growth in grace, an entire sanctification of body, soul and spirit to the will of God, shall be preached in our pulpits, retained in our church, and practised in our lives. The Lord has given us prosperity in this place since Conference; a few souls have been converted; others are still awakened, and we are waiting in the use of appointed means, to see his abundant salvation. The Lord hasten it in his time. Amen. T. B. GUNNEY.  
Greenville, Oct. 2.

## SOUTHAMPTON CAMP-MEETING.

The attendance at this meeting was quite small, there being only thirteen or fourteen tents on the ground, but the daily congregations were large, compared with the number of tents. Three reasons may be assigned for this limited attendance. First, the place for holding the meeting was not secured until late in the season. Second, the cause of God has, of late, taken so feeble a hold on the hearts of the people that it was very difficult to excite a general interest relative to so dry a topic as religion. Third, the opposition has become somewhat more active in this section of the State, and camp-meetings are of little value for the gratification of hucksters and loafers. It is due, however, to the gentlemen just alluded to, that they have occasioned very little trouble at our late meeting. Whether they were kept in check by the good people of Southampton, or their usual policy was quiescent by an officer constantly on guard, I am unable to tell. Be the cause what it may, their tolerable behavior was highly gratifying to the friends of the cause.

The public exercises at the stand were commenced on Tuesday morning. The topic selected by the speaker was very appropriate, viz., *An old fashioned camp-meeting*. The subject was judiciously carried out, and called forth the loud responses of many hearts. Several of them had been true pilgrims nearly half a century, had fought in many campaigns, and were then, as they supposed, on the verge of the last time. It did one's heart to see them look upon the tried soldiers of the cross, as they stood with silver locks and flowing tresses, and to see the vigor of heaven.

For preaching was good. All who spoke, seemed to have the instruction and salvation of their hearers. The spirit manifested by the preachers was truly Christian like. Their work was evidently the salvation of souls, and little criticisms formed no part of their business. It was apparent, however, on several occasions, that they labored to disadvantage, from a want of proper concert in the arrangement of topics. As such meetings, whether it would not be admitted, at such meetings, for the preachers to report the conditions of their several churches, and after the meeting, so arrange the general subjects of the discourse as may require to be presented, that the discourse may be consecutive in thought, in subject, as well as in time. This would avoid the difficulty which sometimes arises from the fact that the preachers embrace four or five distinct and important subjects in a single discourse, and thereby mutilates the subject, and an equal number of discourses for his relation, without fully presenting any particular subject.

The results of this meeting, I can speak with confidence. Nearly all Christians that spent any considerable time on the ground, left rejoicing in the love of God, and spreading the light of his word. Many of those who were there for the first time, were reclaimed, and a good number of believers professed sanctification, and as a result, I could learn, about twenty souls were converted. The exercises on Friday evening were attended with the richest blessings of heaven, and the most successful of the season. At least on Saturday morning, about 120 spoke in three-fourths of an hour.

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lect. It is time for us to arise and "seek the Lord, till he come and show his preciousness upon us." Let us rally around the standard of Christ, and when the next year comes, let us sound the trumpet for a salvation meeting. Let us awake, search the towns and school districts, and bring out the lame and the waiting to vote for the fourth party—the Salvation party. If the members of our churches had as much interest in securing the reign of Christ on earth, as many of them seem to have on some penny trash questions, there could no longer be a doubt relative to the perpetuity of camp meetings. While the Whigs, Democrats, and the Liberty party are busily engaged in their political mass meetings, let us, as Christians, in the name of God, around the "sovereign people," for a Salvation mass meeting. The interests of our party demand it; and may Heaven forbid, that we should any longer prove false to our party.

The brethren at Southampton deserve much credit for the zeal they showed in preparing the ground, and in ministering to the wants of such as needed kindness and help. They were truly benevolent; and as those who enjoyed the meeting were truly sparingly, may Heaven doubly bless them.

JOHN H. TWOMBLY, Sec.

Williamsburg, Sept. 28.

Formal Annexation of New Mexico.—Gen. Kearney, immediately on entering Santa Fe, published a proclamation, taking formal possession of the whole of New Mexico, on both sides of the Del Norte, as a part of the United States, under the name of the Territory of New Mexico. He announces that his intention is to respect the religious institutions of the country, to protect the property of the Church, and to cause the worship of those belonging to it to be respected. He requires those who have left their homes and taken up arms against the troops of the United States, to return forthwith to them, or else they will be considered as enemies and traitors, subjecting their persons to punishment, and their property to seizure and confiscation, for the benefit of the public treasury. It is the wish and intention of the United States to provide for New Mexico a free government, with the least possible delay, similar to those in the United States, and the people of New Mexico will then be called on to exercise the rights of freemen in electing their representatives to the Territorial Legislature, but until this can be done, the laws hitherto in existence will be continued, and shall be enforced by competent authority, and those persons holding office will continue in the same for the present, provided they will consider themselves good citizens, and are willing to take the oath of allegiance to the United States.

Brigadier-General, in command of Lieut. C. Barton, of the U. S. ship of war, Marston, 61 days from Kalemba, West Coast of Africa, arrived at this port early on the morning of the 8th. We learn from the Exchange Reading Room books, that the Marston was seized by the Marston, an suspicion of being concerned in the slave trade, and sent some for adjudication. The Marston was at Kalemba when the Casket sailed, and it is probable she has since seized the brig Harriet, hourly expected there under the American flag, having been sold, it is said, in Brazil. Frames and spars for one or two vessels, to be built on the river Congo, for the purpose of shipping off slaves, had arrived there from Brazil. It was reported at Kalemba that a brig, under the American flag, called the Vintage, had succeeded in getting away from Ambriz with 400 slaves. The Vintage was reported at Rio de Janeiro.

Charged with fitting out a vessel to aid in the Slave Trade.—Yesterday General, Charles C. Barton, lieutenant U. S. N., sent him in charge of the brig Casket, entered two complaints before Charles L. Woodbury, Esq., U. S. Commissioner, viz., one, alleging that Capt. S. Woodbury, master of the Casket, had fitted her out with the intent of aiding in the slave trade, on the coast of Africa; and another, alleging that Stephen Foster, chief mate, Henry Lapham, second mate, and Stratton, Dutton, Hill, Pierce and Salomon, all colored seamen, were concerned in the fitting out of the Casket. The defendants were brought before the commissioner, in the afternoon, by Col. Barnes, U. S. Marshal, and in answer to the complaints, pleaded "not guilty." The examination was postponed until this day. Captain Woodbury gave in \$5,000 for his appearance, and the two mates in \$1,000 each. The seamen, in default of bail, were committed. The mates and seamen are also held as witnesses against the captain.

Arrest for Conspiracy to defraud the public.—John R. Townsend and Alfred Kershaw were arrested upon a bench warrant by Officer Dennison, upon an indictment found at the last term, for a conspiracy to defraud the public, by means of a pretended insurance company, said to have been formed under the name of the "New York Fire, Marine, and Inland Stock Insurance Company," the office of which was at No. 20 Wall street, and of which John R. Townsend was the President, and Kershaw the secretary. This pretended association advertised the names of twenty-five directors, and pretended to have a capital of \$500,000—whereas, in point of fact, it is alleged, the directors were men of straw—the company had no capital, or act of incorporation. The court required bail in the sum of \$5,000 each, which the parties gave and were discharged. A third person is included in the indictment, who has not yet been arrested.—New York papers.

The case of the Commonwealth vs. Barker Burrell, which was before the court of Common Pleas, was by order of court, on Wednesday morning, continued to the 6th June, 1847.

A seizure was made by Mr. Burrell's counsel, of the court which appointed Monday next for the trial; and for cause it was assigned, "that a brief delay was indispensable to enable him (the defendant) to prepare for a trial so wholly unexpected, and that any considerable delay would work much hardship and injury. If it should be impossible to attend to the case next Monday," the court was requested to assign the earliest subsequent day." As the District Attorney could not consent to either of these propositions, the case was continued to June next.

The case assigned for the continuance was, we are bound to believe, entirely sufficient, although we are very confident that, with the exception of Mr. Burrell and his counsel, very few, if any, were at all surprised at the finding of a bill by the grand jury.

As there was no other jury case, and very little business of any sort to be attended to, the Court finally adjourned Wednesday morning, a few minutes after 9.

Mr. Burrell, having been surrendered to the Court on Tuesday, by his bondsmen, was remanded to jail as soon as the court adjourned, to await trial, or to be bailed out upon a new bond.—Nantucket Inquirer.

Maine.—Regency.—The pocket of Joel H. Root, of Lewiston, Falls, Me., picked up a pocket book containing \$5 in bills, and a check on Canal Bank, Portland, for \$300, besides notes and valuable papers.

The Eastern Argus states that 45 Democrats are elected to the Legislature, and 40 Whigs. There are yet 66 vacancies.

New Hampshire.—Portsmouth Navy Yard.—It is stated that Capt. G. W. Storer will be relieved from his command next week, and that either Com. Turner or Com. Smith will be stationed here. Capt. Storer has been three years on this station, and our citizens will part with him with regret.—Portsmouth Journal.

Massachusetts.—An Association has lately been formed in Boston to supply working men with groceries at wholesale prices. It is styled, "The Working Men's Protective Union."

The Lowell Courier says, that Henry P. Traversee was badly injured yesterday morning, while blasting at the canal. His skull was fractured, nose broken, and face badly bruised. It is supposed he cannot survive. He was from Saratoga, N. Y.

Hon. John Q. Adams has again received the unanimous nomination of the Whig convention of the 9th district.

New York.—The Albany Argus says the receipts of flour, wheat, barley and corn at tide water during the third week of September in the years 1845 and 1846, have been as follows:

	Flour.	Wheat.
1846	70,137 bbls.	139,423 bush.
1845	77,060 "	61,871 "
Increase	6,910	102,293
Barley.		
1846	41,246 bush.	24,022 bush.
1845	79,334 "	8,510 "
Decrease	37,988	102,292

The aggregate receipts of the same articles at tide water, from the commencement of navigation in 1846, to and including the third week in September, have been as follows:

	Flour.	Wheat.
1846	1,788,459 bbls.	1,211,826 bush.
1845	1,261,564 "	280,734 "
Increase	476,894	821,092
Barley.		
1846	266,450 bush.	1,069,212 bush.
1845	122,558 "	23,870 "
Increase	123,892	1,045,342

"Of this quantity, about 100,000 bushels were received prior to the new crop coming into market.

The increase in flour and wheat is equal to 611,112 bbls. of flour.

The increase in corn it will be impossible to ascertain. It was mainly from beyond Hudson, our receipts of Western corn being sent by that route instead of via New Orleans, as in former years.

The New York Telegraph states that hundreds of literary men are out of employment in that city.

An attempt is being made to raise \$50,000 for the endowment of the Clinton Liberal Institute as a University.

Free Suffrage.—The Constitutional Convention of New York, have adopted the old provision, requiring colored citizens to own a freehold of \$200, to entitle them to the right of suffrage.

U. S. District Court.—In re. Prudent Rosier, on trial as an insane person. The case was given to the jury yesterday evening, and after a short consultation, they found Rosier to be sane at the time that he committed the robbery, and further found that at present he is insane. The verdict puts a stop to all further proceedings against Rosier.—N. Y. Herald.

New Jersey.—The Horse Distemper in West Jersey.—The Salem banner says, this disease has commenced its ravages in that county. Within a short distance of each other, twenty-five have died in Elizabeth up to Saturday last.—We heard of some farmers who have lost their whole stock of horses. Nothing but an early frost, it is thought, will stay its course.

Pennsylvania.—Two of the bellicose fire companies had a fight in Philadelphia last Saturday evening. Five of the rioters were taken up, one of whom gave bail, and the others were committed to prison. This is one of the ordinary occurrences in the "city of brotherly love."

Louisiana.—Sickness among the Volunteers.—The New Orleans Delta learns by the late arrivals from the Rio Grande, that there were near 600 volunteers in the hospitals at Camargo, and that they were dying very fast.

The ship Peterson, Capt. Peterson, was cleared at this port yesterday, by Messrs. Wylie & Egans, for Honolulu, (Sandwich Islands), with a cargo of 1129 bales of cotton.—This is the first shipment of cotton ever made from this port to the Pacific.—N. O. Bulletin.

Maryland.—The Leonard Town (Md.) Beacon says that the tobacco worm has proved more destructive to the tobacco crop in St. Mary's county, this season, than it has ever before been, within the recollection of the oldest farmers.

Anti-slavery in Maryland.—Cyrus M. Burleigh lately delivered four lectures on slavery, in the Presbyterian church at Emmetsburg, Md. Rev. Mr. Grier, the Presbyterian minister, gave his countenance to the lectures. There was a good deal of excitement, but no violence was offered, and the meeting evidently made a good impression.

Baltimore, Sept. 23.—Dr. Martin Hoyt, a lottery broker at Richmond, Va., was found in his bed this morning dead, with three bullets in his head and breast. He is supposed to have been murdered by a man whose wife had seduced.

Wichcraft.—Among the causes disposed of lately, in the Baltimore City Court, was that of Matilda Cudgery, charged with witchcraft and conjuration. She was declared not guilty.

Virginia.—Epes, the Murderer.—We learn from the Richmond papers, that Capt. Wm. A. Talbot, who pursued Epes from that place, has returned home, without succeeding in overtaking him. He went as far as Galveston, Texas, at which place he lost all trace of Epes, who paid his bill and left, several days before Capt. T.'s arrival; but it was not known in what direction he had gone. Capt. T. had handled printed and circulated, which may yet secure his apprehension.

Missouri.—The St. Louis Republican, in the course of a rather severe article on the Mormon war, asks:—

In the mean time what is to become of the infatuated, but most misguidedly treated Mormons? During the spring and summer, they have been so harassed by their persecutors, that they have been unable to make provision against the coming winter, and now that an inclement season is at hand, they are sent forth to seek a place of refuge in the wilderness. Truly their condition is a deplorable one, and one which appeals strongly to the sympathies of the humane, of whatever religious persuasion they may be. We hope, for humanity's sake, that the hand of government may be stretched forth to their relief.

From Fort John.—Mr. Coburn, who left in company with Capt. Barnard, for Oregon, during the summer, returned to this city yesterday, on the steamer Claremont, No. 2, having left the company at Fort Pierre. He proceeded to Fort John, from which place he reached the Missouri a few days ago. He represents the Pawnee Indians as being spread over the plains in small parties, for the purpose of plundering the emigrants and traders. At Fort John, some of the oldest traders had been plundered by them. One of them, in returning from an excursion, was attacked and plundered of about thirty packs of furs, and all his mules, and the man who had charge of the latter was shot. There was no other news.—Mr. Coburn saw two parties from Oregon, near the Kansas, on their return.

There are very rich copper mines in Missouri, but the art of melting compound ores of copper, is not yet sufficiently understood to make it profitable.

Ohio.—We learn from the Cincinnati Commercial, that during a quarrel about a trifling matter in that city, between two citizens and five strangers, one of the two, named Baysington, was stabbed in the bowels with a bowie knife, the blow at the same time nearly severing the wrist of one hand.—The murderer fled, but was finally arrested. The wounded man died in thirty minutes.

The *Mc Sperry*.—The land pirates of Mercer county, Ohio, recently held a meeting, styled by the president and secretary "large and respectable," in relation to the colored people of that county, and passed a string of resolutions of which the three following are a sample:—

Resolved, That we will not live among negroes, as we have settled here first, we have fully determined that we will resist the settlement of blacks and mulattoes in this county to the full extent of our means, the *bayonet* not excepted.

Resolved, That the blacks of this county be, and they are hereby respectfully requested to leave the county on or before the 1st of March, 1847, and in case of their neglect or refusal to comply with this request, we pledge ourselves to remove them, "peaceably if we can, forcibly if we must."

Resolved, That we who are here assembled, pledge ourselves not to employ, or trade with any black or mulatto person, in any manner whatever, or to permit them to have any gridding done at our mills, after the first day of January next.

Florida.—The Charleston Mercury publishes the following extract of a letter received in that city, dated Quincy, Florida, August 11.

"The minds of the people here are too unsettled to think of anything at present. Our jail is full of rascals for negro and horse stealing, who will be hung in less than six weeks. Last week, about 10 o'clock, while the Western stage was within a half mile of this place, the driver was shot and died a few hours after. There is a dreadful state of things here, but the den of violence is fast breaking up. We have now in jail eight finished robbers, the murderer of the poor stage driver amongst them. An extra court is to be held on the 14th of September, to try and hang them all, of course—in fact, a great number were anxious to have them hung to day."

C. FIELD, Sec'y.

PREACHERS' MEETING AT FALMOUTH.

For the ministers at Nantucket, Martha's Vineyard, Falmouth, and all others who are disposed to attend. 1. Commencement on Monday, 2d at 3 P. M., and continue until Wednesday evening following.

Worcester District Preachers' Meeting, SOUTH ASSOCIATION.

The following report of a committee appointed by the Association at its recent meeting, was adopted and ordered to be published in the Herald and Journal. The



## "AT EVENTIDE IT SHALL BE LIGHT."

BY N. F. WILLIE.

Storm has been on the hills. The day has worn,  
As if a sleep upon the hours had crept;  
And the dark clouds that gathered at the north  
In dull, impenetrable masses slept.  
And the wet leaves hang drooping, and all  
Was like the mournful aspect of a pall.  
Suddenly, on the horizon's edge, a blue  
And delicate hue, as of a pencil, lay,  
And, as it wider and deeper grew,  
The darkness faded silently away.  
And, with the splendor of a God, broke through  
The perfect glory of a morning day.  
So, when his stormy pilgrimage is o'er,  
Will light upon the dying Christian poor.

## BIOGRAPHICAL.

**TIMOTHY STREANS** died in Bartlett, N. H., Sept. 22, aged 76 years. He had been a professor of the religion of Jesus Christ between forty and fifty years. For several years he was a deacon in a Congregational church. Twenty-seven years ago, having removed to Bartlett, where there was no Congregationalist church that he could conveniently attend, and loving the communion and fellowship of God's people, he and eleven others joined the M. E. Church, and were formed into a class, and this laid the foundation of what is now called the Bartlett church. From that time till his death he remained a steadfast, devout and Christian member. His whole life has been noted for two prominent Christian characteristics, viz., his honesty between man and man, and the peaceableness of his disposition. His general aim seemed to be, if possible, to live peaceably with all men, and to promote peace in families and amongst neighbors. He loved social meetings, and in general took part in the exercises. During the last four months of his life he was mostly confined to his house, and not able to attend the house of God. Though the harrowing death was preying upon his mortal frame, yet he always manifested the most perfect resignation to the will of God, during the whole of his afflictions, and when death approached, he calmly and peacefully gave up the ghost, in the full triumph of faith. Thus, as he lived peaceably, he died peaceably, and now more fully realizes the truth of the Savior's words, "Blessed are the peacemakers, for they shall be called the children of God."

Bartlett, Sept. 29. W. SUMMERSIDES.

**MARTHA PENDERTER**, wife of John Pendexter, died in Bartlett, N. H., Aug. 11, aged 93 years and 7 months. She was one of the first settlers in the town of Bartlett, and had lived in it seventy years. She has left a numerous family of children, grand-children, and great-grand-children, and I feel happy to say, the most of them are professors of religion and in the way to heaven, and are members of the Methodist E. Church. There are thirteen Pendersters in one class, and many others of the same family are members of the same church, called by another name. She was grandmother of the wife of the Rev. Henry Butler, who now is a superannuated preacher of the Maine Conference. She lived a moral life, and her house for many years has been the resting place for the messengers of Christ. But she did not profess to enjoy religion till within three months and three months of her death. Three months before this, she was attacked with a paralytic stroke, and she then began to feel her sins a heavy burden, and was in much distress for her soul, till the Lord graciously removed her load, and turned her distress into a sweet and heavenly calm. During the whole of her affliction, which was long and painful, she evidently possessed her soul in patience, and when in her right mind, always gave evidence that she was at peace with God, through our Lord Jesus Christ. She died in hope of a glorious resurrection unto eternal life. Her last words were, "Come, Lord Jesus, come quickly."

Bartlett, Sept. 29.

**Mrs. ESTHER R. HARLOW**, wife of Mr. Luther Harlow, died in Springfield, Vt., Sept. 20, aged 25 years. She had enjoyed religion about four years, and was graciously supported by its comforts through the dark valley. In consequence of her self-denial, she neglected to connect herself with the Methodist E. Church, but was one of its ardent friends, and assisted much in the devotions of the sanctuary, as one of its "sweet singers." She left many dear friends, around whom her affections twined most fondly, but was enabled to resign them all into the hands of God, and by faith she rejoiced in prospect of her rest in heaven. May the Lord sustain her deeply afflicted companion, protect her helpless infant, and prepare the numerous congregation who attended her funeral to meet her in heaven.

J. C. ASPENWALL.

**Widow BETSEY KNIGHTS** died in Rumford, Me., Aug. 14, in the 71st year of her age, of a cancer in her stomach, after a lingering sickness of about five years, the last year of which she was confined to her bed. Sister Knights experienced religion and joined the M. E. Church about forty years ago, in which she remained a worthy member until death. The Methodist society was then in its infancy in these parts. Church privileges were very small, the town being almost a wilderness, but she lived to see a large and flourishing society come up around her, and many of her neighbors happily converted to God. But her life was one of great care and anxiety, she being left a widow twenty-seven years ago, with a family of small children dependent on her for support. The Lord, however, supported her in the times of affliction and trouble, and in her last hours she had an unshaken confidence in the Savior. She died in peace and sleeps in peace.

E. H. GAMMON.

Rumford, Me., Oct. 2.

**Mr. ARNER ALDEN HATHAWAY MEAD**, died in Hardwick, Mass., Aug. 29, aged 23 years. The sickness which resulted in his death was long and painful, but he suffered patiently. The religion which he embraced in health gave him "strong consolation" in sickness and death. His ardent attachment to the Bible, his love of holiness, and his consistency in religion, might be copied by young men to their profit in godliness. His last moments were full of tranquility and peace. May the afflicted family know in life and death the power of that religion which blessed and comforted him who will greet them no more on earth. Thank God.

"Earth hath no sorrow that Heaven cannot heal."

Templeton, Oct. 1. S. PUTNAM.

**Mrs. SUMMITT**, wife of Mr. Enoch Boothby, died in Saco, Me., Aug. 25, aged 48 years. During her sickness, she was supported by the comforting influences of religion. She had peace in believing in the Lord Jesus Christ as her all-sufficient Savior in this life and in that which is to come.

## SLAVERY.

For the Herald and Journal.

## DR. BANGS ON SLAVERY.

NO. XII.

## MOTIVES TO EMANCIPATION.

The motives to this good work accumulate as we proceed. Indeed, the more I reflect upon this subject, which must be deeply interesting to every lover of freedom, the more weighty do those considerations appear which should impress the mind with the imperative duty of using our utmost exertions to effect the emancipation of the slaves. I am an American. I was born and educated here; and though converted to God and called to the Christian ministry in Upper Canada, have spent most of my days in the United States of America—the land of freedom, of equal rights and privileges. Here, more than in any other portion of God's earth, with the sad exception of those hapless beings who are doomed to slavery, is the largest measure of freedom. Here, with the above melancholy exception, every man is protected in all the rights and privileges of a free citizen, and enjoys the liberty of thought and action in every respect, so long as he does not disturb the peace of society, by indulging in any acts of civil or political licentiousness. This country I love. I love its institutions, civil and religious, and cannot but wish its prosperity, the continuance of its liberties and of its unrivaled advantages.

In looking at the Declaration of Independence, in which our ancestors so nobly asserted their right to self-government, I find the following words at the commencement of that immortal instrument: "We hold these truths to be self-evident, that all men are created equal; that they are endowed with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

No one, I presume to say, and surely no enlightened American, will question the truth of the above declaration. It is, however, to be understood as a general rule which admits of exceptions. Its exceptions are those who have forfeited their freedom by improper or wicked conduct, such as traitors, thieves, robbers, murderers, &c., who have thrown themselves beyond the protection of law, by rebelling against the order of society. Formerly, by the code of war, those who were taken captive were considered by their captors as lawful prizes, and might therefore be kept and used as their slaves; and hence the introduction and perpetuation of slavery among all the nations of antiquity.

Now if any man can prove that the Africans have fallen under the malediction of God so as to have for ever forfeited the rights of freemen, he may present a justification of their enslavement, and furnish a reason for their penal sufferings. And though the tribes of Africa are doubtless wicked, ignorant idolaters, given up to all manner of folly, yet, upon comparison with all nations of the natives of Asia and Europe, they do not appear to be more inhuman or more deeply involved in idolatry, or more immersed in the pleasures of sin, than those other nations are or have been. The only assignable reason, therefore, for their enslavement, is because of their divided state among themselves, by which they have been led to make war upon each other, and this horrid passion of war has been excited to action with ten-fold fury by the tempting offers made them by monsters in human shape, in hope of a pecuniary recompense for the captives which may have fallen into the hands of the cruel victors.

But this involves a problem beyond the power of the human mind to solve. Into this depth of the divine government we cannot penetrate, much less safely determine who have and who have not forfeited their rights as freemen, any further than it is demonstrated by their conduct. We must therefore dismiss this question as too recondite for finite minds to investigate, and attend to those subjects with which we can more easily grapple.

The principle object in quoting the above paragraph from the Declaration of Independence, was to show the utter incompatibility of the doctrine therein laid down and the system and practice of slavery in our country. Instead of all men being "born equal," thousands are born every year, under the aegis of our constitution, who are by the laws of the States in which they are born, disfranchised in the moment of their birth upon the day of their death of all the rights and privileges of freemen—that neither their "life, liberty," nor "the pursuit of happiness" is in their own power—that "the government is not instituted by their consent," nor does it "secure their rights"—nay, they are reared in such total ignorance that they know but little more of the laws which govern mankind than the beasts of the field—and all this exists in republican America, where our fathers fought and bled for freedom, and where we claim an enfranchisement from European and Asiatic despotism. In this instance, then, the fundamental principles on which the fabric of our government is founded, are contravened by those individual States which not only tolerate slavery, but prevent emancipation by those stringent regulations which bind the slave to his master, put him completely in his power to dispose of as he may please, and which deny the validity of his oath in all courts of justice where his master is a party.

This is a blot upon our national escutcheon which every State in the Union may present a harmonious conformity to the constitutional compact which binds us together, and under the protection of which every citizen may enjoy the rights and privileges of a freeman; that the despotic government of the old world may no longer have any just cause to reproach us for our inconsistency between profession and practice—that while we profess a love of freedom, we continue to bind the slave in perpetual bondage—that while we profess to hate tyranny, we exhibit the attributes of the tyrant in our conduct towards the slaves. This view of the subject addresses itself to us as American patriots. While it protests against all those acts of violence which brought the African to our shores, in spite of his own and the remonstrances of the colonists, it pleads with all the force and eloquence of political consistency, for an abrogation of those State laws which make the condition of the slave so irksome and hopeless—that our constitutional compact may appear consistent throughout every part of our confederated republic, and that every citizen, whether black or white may have it in his power to say,—"I am free! I am a free born citizen of the United States of America!"

Sept. 16.

N. BANGS.

## REASONS WHY SOME MEN FAIL IN BUSINESS.

Their intellect becomes impaired, perhaps by ill health. Such men ought to have no risk or anxieties; they should retire to a farm, or some very safe employment. Traders that succeed, now-a-days, are men of uncommon shrewdness; it requires more talent to be a successful trader than it does to be any thing else.

EXPERIENCE.

## TEMPERANCE.

From the N. E. Washingtonian.

## THE LATE MR. McCONNEL.

Our exchanges abound with notices of the recent suicide of the Hon. Felix Grundy McConnell, well known to have been, at the time of his death, a member of Congress from the State of Alabama. The accounts of this dreadful affair are somewhat various, but we think the following particulars may be relied on.

Mr. McConnell had been indulging in his habit of excessive drinking for several days in succession. He had located himself, during most of this last sad period of his life, in the St. Charles Hotel, in Washington—a large and fashionable drinking establishment. Nearly all the time since the adjournment of Congress, he drank very freely. The result was, as might have been expected, a fit of the *delirium tremens*. It appears to have been intensely horrible in its character, and that Mr. McConnell was laboring under it when he called for more of the murderous drink at the bar of the Hotel. Under this fresh stimulus, administered to him for no better purpose than the love of gain, he retired to his room, about 2 o'clock on the afternoon of Thursday, the 17th ult.

Here the bloody deed was done. On leaving the bar room, with the glass of ruin yet wet on his lips, he appeared much depressed, and told a bystander that he intended to write to his wife. What his thoughts were in that chamber, as visions of home flitted before him—as the scenes of his childhood came into view—can be known now only to the Searcher of all hearts. Before the messenger, whom he had sent for pen, ink and paper, returned, Mr. McConnell had locked himself in his room, and was a dead man. After the lapse of an hour and a half, one of the family went to the door, and finding it still locked, looked through a glass window over it, and saw the dead body of the suicide lying on the floor, in a puddle of blood. On entering, and examining the wounds, it was found that he had stabbed himself with a large clasp knife eight times—three times in the neck, and five in the stomach. The probability is, that he died almost instantly—the stab being so deep, that either one of them must have inevitably ended his life—the jugular vein having been completely severed.

An inquest was held, and a verdict rendered in accordance with the above facts, after which the body was delivered to the Clerk of the House of Representatives.

The funeral was attended on the following day, under the direction of Rev. Mr. Slicer, formerly, if not now, chaplain to Congress. The President of the United States and his Cabinet, the Mayor of Washington, and several members of Congress, followed the remains to the spot where they now repose, in the Congressional burying ground.

Such was the end of Felix Grundy McConnell. And an end for a member of Congress—a legislator for the people—a man of moral and intelligent people of America! Would that we might all learn the lesson that it teaches.

There are many things connected with this tragic event we would allude to at length, did the limits of our paper allow us.

Let our readers look again at the facts of this shocking case.

Mr. McConnell did not commit suicide, be it remembered, in a moment of passion, or while laboring under the effects of a fiery stimulant to which he was unaccustomed. Although yet in the prime of life, he had been a drinking man for years; he had indulged his appetite for the brimstone bowl, until his whole being was surrendered to its foul and destructive dominion. Like many who will read this article, he was once a sober man. He once stood by the side of his mother an innocent boy. He grew up to manhood a sober and industrious mechanic. But the drinking habits of his associates learned him to be a lover of his very destroyer; and hence, at the very time he was elevated to the high honor of a seat in the national councils, he was a confirmed, besotted, profane, brawling drunkard—a hissing and a by-word among the children and negroes of the capital. Step by step—day by day—hour by hour—he approached and plunged into certain destruction. Bound hand and foot by the surrender of his own will at the feet of the Moloch of Rum, he suffered himself, in the strength of his days, to be laid a bleeding victim on its horrid altar. Never, in all the dark annals of the deeds of the monster Alcohol, was there an offering that speaks louder to the American people than this.

Will they heed it? Will the young men take warning? Will the fathers and mothers of our fair land be on their guard? Will the members of Congress—will other men in the seats of power—learn their own peril?

Doubtless there are many who will read this account of that man's slaughter, with all the passing indifference paid to a common newspaper paragraph; and then they will go on manufacturing, selling, and drinking, as freely as ever, the infamous compound that brought Mr. McConnell, and is daily and hourly bringing hordes of our fellow men to an untimely end. Others will speak of him with a sneer of contempt, and even quote the Bible as they pass along, "Died Abner as the fool died."

"And holy men gave Scripture for the deed."

But will they cease quaffing themselves from the same poisoned cup that destroyed their brother? Will they warn others from the pulpit, and the forum, and in every sphere they fill, of the certain ruin that awaits the unreformed drunkard?

When will people learn that it makes no difference, after all, whether a man is killed as Mr. McConnell was, in the splendid hotel, or the low grog shop—that drunkenness is the same fearful thing in all places—with infernal celerity cleaving down its victims from among the gathered throngs of the ignorant, the fair, and the brave? When will it be seen, as it should be, that all classes of society are responsible for the continuance of this dire scourge of man? When shall the manufacturer, vender, and moderate drinker of alcoholic stimulants, be held, as they should be, to a strict account?

These are questions of momentous import; and we leave them for the serious reflection of our readers.

## MORE OF MR. McCONNEL.

The following additional particulars of the late suicide, appear in the columns of the daily press:—

It is said that poor Mr. McConnell, (who, with all his degradation, was liberal and benevolent to a fault,) had he put off his destruction for three days, would have died a more natural death. He was reduced to skin and bone; he had eaten nothing for four days—his stomach refused everything; the clavicle, or shoulder blades, were protruding through the skin, and symptoms of gangrene were already visible at the points of abrasion; he was, even while alive, in a process of decomposition; his mind was untroubled; his very soul abhorred the carnal house in which he was confined, and prompted him to his suicidal release. Some days before this sad catastrophe of his most ruinous career, he called upon the President for a hundred dollars to take him home. The President said he had only fifty in his pocket, to which the deceased was welcome; but Mac insisted on the hundred, which, without further parley, the President sent out and procured for him, and advised Mac, in a kindly

manner, to go home, and try to do better. Poor Mac, haunted by supernatural fears, brightened up at the idea that there was still one man who was his friend—one who did not carry a revolver to shoot him down at the moment his back was turned, and left, protesting his repentance and gratitude.

We have often heard the deceased speak of his wife and four children, and tell of her self-sacrificing, enduring and Christian spirit; how she bore with all his weaknesses, and how, by kindness, she endeavored and hoped to reclaim him, rather than by reproaches. Last winter, in one of his sprees, (as they are called,) he bought a beautiful Bible, and carried it round from bar room to bar room, saying that that was a present for his little woman. We hope she has received it, and that in its pages she will find comfort for her broken spirit in the dark hour of this last dreadful visitation. May God bless her and sustain her through the trial.

There are some hundreds of men who will be held responsible for the destruction of this man, before a tribunal from which there is no appeal. Could any thing be more touching than this statement? Look at it again, reader, and see to what a death of degradation the habit of drinking the poisonous cup will reduce a kind hearted and gifted man.

"Touch not the cup! it is death to thy soul!"

Touch not the cup! touch not the cup!"

## THE WOLF CHASE.

During the winter of 1844, being engaged in the northern part of Maine, I had much leisure to devote to the wild sports of a new country. To none of these was I more passionately addicted, than that of skating. The deep and sequestered lakes of this northern State, frozen by intense cold, present a wide field to the lovers of this pastime. Often would I bind on my rusty skates, and glide away up the glittering river, and wind each way streamlet that flowed on towards the parent ocean, and feel my very pulse bound with the joyous exercise. It was during one of these excursions that I met with an adventure which, even at this period of my life, I review with wonder and astonishment.

I had left my friends' house one evening just before dusk, with the intention of skating a short distance up the noble Kennebec, which glided directly before the door. The evening was fine and clear. The new moon peered from her lofty seat, and cast her rays on the frosty pines that skirted the shore, until they seemed the realization of a fairy scene. All nature lay in a quiet, which she sometimes chooses to assume; while water, earth and air, seemed to have sunk into repose. I had gone up the river nearly two miles, when, coming to a little stream which emptied into the larger, I turned to explore its course. Fur and hemlock, of a century's growth, met overhead and formed an evergreen archway, radiant with frost work. All was dark within, but I was young and fearless, and as I peered into the unbroken forest that reared itself to the borders of the stream, I laughed in my joyousness. My wild hurrah rang through the silent woods, and I stood listening to the echo that reverberated again and again, until all was hushed. Occasionally a night bird would flap its wings from some tall oak.

The mighty roars of the forest stood as if hushed but time could bow them. I thought how oft the Indian hunter concealed himself behind these very trees, how oft the arrow had pierced the deer by this very stream, and how oft the wild halloo had rang for his victory. I watched the owls as they flitted by, until I almost fancied myself one of them, and held my breath to listen to their distant hooting.

When suddenly a sound arose, it seemed from the very ice beneath my feet. A sound tremulous at first, until it ended in a wild yell. I was appalled. Never before had such a noise met my ears. I thought it more than mortal, so fierce, and amid such an unbroken solitude, that it seemed a fiend from hell had blown a blast with an infernal trumpet. Presently I heard the twigs on the shore snap, as if from the tread of some wild animal, and the blood rushed to my forehead with a bound that made my skin burn, and I felt relieved that I had to contend with things of earthly and not spiritual mould, as I first fancied. My energies returned, and I looked round me for some means of defence. The moon shone through the opening by which I had entered the forest, and considering this the best means of escape, I darted towards it like an arrow. "Was hardly a hundred yards distant, and the swallow could have easily by itself a desperate flight; yet, as I turned my head to the shore, I could see two dark objects dashing through the underbrush, at a pace nearly double that of my own. By their great speed, and the short yells which they occasionally gave, I knew at once that they were the much dreaded gray wolf.

I had never met with these animals, but from the description given of them, I had but little pleasure in making their acquaintance. Their untameable fierceness, and the untiring strength which seems a part of their nature, render their objects of dread to every benighted traveller.

"With their long gallop, which can tire"

The hound's deep bark, the hunter's fire."

They pursue their prey, and nought but death can separate them. The bushes that skirted the shore flew past with the velocity of light, as I dashed on in my flight. The outlet was nearly gained; one second more and I would be comparatively safe, when my pursuers appeared on the bank directly above me, which here rose to the height of some ten feet. There was no time for thought; I bent my head, and dashed madly forward. The wolves sprang, but miscalculating my speed, sprang behind, while their intended prey glided out into the river.

Nature turned me towards home. The light flakes of snow spun from the iron of my skates, and I was some distance from my pursuers, when their fierce howl told me that I was again the fugitive. I did not look back. I did not feel afraid, for, sorry, or glad; one thought of home; of the bright eyes awaiting my return, of their tears if they should never again see me, and then every energy of body and mind was exerted for escape.

I was perfectly at home on the ice. Many were the days that I spent on my skates, never thinking that at one time they would be my only means of safety. Every half minute, an alternate yelp from my fierce attendants made me but too certain that they were in close pursuit. Nearer and nearer they came; I heard their feet pattering on the ice nearer still; until I fancied I could hear their deep breathing. Every nerve and muscle in my frame was stretched to their utmost tension.

The trees along the shore seemed to dance in the uncertain light, and my brain turned with my own breathless speed, yet still they seemed to rush forth with a sound truly horrible, when an involuntary motion on my part turned me out of my course. The wolves close behind, unable to stop, and as unable to turn, slipped, fell, still going on far ahead, their tongues were lolling out, their white tusks gleaming from their bloody mouths, their dark shaggy breasts were freckled with foam, and as they passed me, their eyes glared, and they howled with rage and fury. The thought flashed on my mind, that by this means I could evade them, viz., by turning aside when ever they came too near, for they, by the formation of their feet, are unable to run on the ice except in a right line.

I immediately acted on this plan. The wolves having regained their feet, sprang directly towards me. The race was renewed for twenty yards up the stream; they were already close

on my back, when I glided around, and dashed directly past my pursuers. A fierce fall greeted my evolution, and the wolves, slipping upon their haunches, sailed onward, presenting a perfect picture of helplessness and baffled rage. Thus I gained nearly a hundred yards at each turning. This was repeated two or three times. Every moment the wolves getting more excited and baffled, until, coming opposite the house, a couple of stag hounds, aroused by the noise, bayed furiously from their kennels. The wolves, taking the hint, stopped in their mad career, and after a moment's consideration, turned and fled. I watched them, until their dusky forms disappeared over a neighboring hill. Then taking off my skates, wended my way to the house, with feelings better able to be imagined than described.

## AN ELEPHANT'S REMEMBRANCE.

In the autobiography of Mr. Lindley Murray, published in 1826, a passage occurs, from which it appears that one of the clearest heads that ever engaged in the business of analysis, had been well cracked, some sixty years ago, by a single agent, and for a small offence. In the year 1771, he visited the elephant at the queen's palace, Buckingham, and from whatever motive, ventured to withdraw with his cane a portion of the hay, which one of them had been collecting with his proboscis on the floor. This little affront offended the sagacious animal highly; the keeper remarked that he would never forget it, and it was obvious, from the rapid convolutions of his trunk, that he only wanted an opportunity to avenge the misappropriation of his property on the spot. The grammarian, however, kept out of his way, and probably thought no more of the matter, until he chanced to revisit the same place after an interval of several weeks. On this occasion, a number of other persons were present, but of the whole, the elephant instantly singled out his old enemy, and aimed a desperate blow at his head, which, fortunately for the world, neither proved fatal or took effect. Mr. Murray was astonished, as well he might, and deduced an excellent moral from the circumstance, which it may be proper to give in his own words:—"This incident made some impression on me; and perhaps contributed to subdue a curiosity which could not be gratified but at the expense of the feelings of others."—M'Diarmid's Sketches from Nature.

## THE GOSPEL.

Not in the regal halls  
Of power and wealth, the Undeified was born,  
But in the manger of a lowly inn;  
Not by the glare of day, the heavenly host  
Their anthem sang, but in the solitude  
Of solemn night; not in the gorgeous fan  
Which crowned Moriah's mount, but in the fields  
Of peaceful Bethlehem. Not upon the ear  
Of God's anointed priesthood, fell that strain  
Of precious promise to the sons of men,  
But of the humble shepherds of the plain.  
Thus makes the Gospel in the lowliest heart  
Its favorite shrine, while to the poor, the meek,  
The afflicted, comes its voice to soothe the soul  
With its unutterable wealth of love.

## THEATRES.

We gave our readers, two weeks since, a report of the receiving by our city government of the prayer of petitioners in favor of restricting and modifying the existing regulations of the theatres in Boston, with pleas for and against its being granted. It is peculiarly gratifying to record the movement of our citizens on this behalf, and it is equally gratifying to record the favor with which their prayer is received, as the following orders, passed on Monday, the 16th ult., show:—

Ordered, That hereafter all licenses for theatrical exhibitions, scenic performances and equestrian exercises, shall be granted upon the conditions herein mentioned, in addition to those already printed on the back of the usual form of such licenses—and the said conditions shall be inserted in said license so granted, viz:—

That the keeping of any bar, for the sale of any intoxicating liquors, or if the sale of any intoxicating liquors shall take place within the interior of the theatre, or in any part thereof, whether by the proprietor, lessee, or any other person—whether said liquor be Brandy, Rum, Gin, Whisky, Wine, Beer, Cider, Ale, Porter, or any or either of their compounds, it shall operate as a forfeiture of said license.

That there shall be but one common entrance, and one common price for entrance, to the first, second and third tiers of boxes and seats, (excepting, however, to the private boxes, which shall be approved by the committee on licenses of this Board,) and there shall be no separate partition between what are usually called slips, the centre part of the third tier of boxes; but the same shall be open on both sides throughout, as they are on the first and second tiers of said theatre. And upon the order or pass of the Mayor, produced at the door of entrance to any part of the house, any policeman or other officer shall be admitted for service of the city, as may be deemed expedient, at any and all times.

There shall be but one refreshment room for the boxes, and that one shall not be in the third tier of said theatre; and no room shall exist in said third tier which shall be accessible to the audience.

The police officers appointed by this Board to attend the theatres, shall be under the direction of the City Marshal, and they shall be interchanged at the several theatres licensed by the Board, as often as once every month of the theatrical seasons—unless otherwise ordered by the Mayor.

No female shall be admitted to the audience of a theatre unaccompanied by a male attendant. For the indemnity of the city for the expense of police officers who shall be appointed and paid by the city authorities, to attend at said theatres, each theatre which shall be licensed shall pay to the City Clerk such a sum as shall be deemed sufficient therefor—and until the further order of this Board, the following sums shall be paid quarterly, in advance, by the applicants respectively, for licenses of the following theatres, viz:—

For the National Theatre, the sum of six hundred dollars; for the Boston Theatre, the sum of six hundred dollars; for the Howard Athenaeum, the sum of four hundred dollars; for the Boston Museum, the sum of four hundred dollars; for the Olympic Theatre, the sum of three hundred dollars. Any or either of the foregoing provisions being violated and not complied with, shall operate as a forfeiture of said licenses.

Let our citizens now fold their arms to rest in the consciousness that the work of reformation and of cure in this most important department of moral effort, has been effected. It has been commenced, while not one of the five gangrenous fountains that are opened to corrode and destroy the old, and young especially, has been closed.

Reform in this matter is not enough. Removal should be the end of a steady and persevering effort. The city government, whatever may be the political views of men elected to its exercise, should first of all be composed of those who will make the moral conservation of our inhabitants their primary and fearless pursuit. The time, we trust, is fast approaching, when it will be deemed of the first importance to secure, in the administration of those who bear rule over us, moral as well as political results.—Ch. Reflector.

Most people would rather be told their fortune than be told their duty.

## WORKING GIRLS.

Happy girls!—who can but love them? With cheeks like the rose—bright eyes and elastic step—how cheerfully they go to their work. Our reputation for it such girls will make excellent wives. Blessed indeed will those men be who secure such prizes. Contrast with these contented, cheerful, smiling girls, those who do nothing but sigh all day, and live only to follow the fashions—who never earn the bread they eat, or the shoes they wear—who are languid and sick and lazy from one week's end to the other. Who but a simpleton and a popinjay would prefer one of the latter, if he were looking for a companion? Give us the working girls. They are worth their weight in gold. You never see them moping along, or jump a dozen feet to steer clear of a spider or a fly. They have no afflictions—no silly airs about them. When they meet you they speak without putting on a dozen airs, or trying to show off to better advantage, and you feel as if you were talking to a human being, and not a painted, fallen angel.

If girls knew how sadly they miss it, while they endeavor to show off their delicate hands and unsold skins, and put on the thousand airs—would give worlds for the situation of the despised working ladies, who are so far above them in intelligence, in honor, in every thing, as the heavens are above the earth. Be wise, then, ye who have made fools of yourselves through life. Turn over a new leaf, and begin, though late, to live and act as human beings, as companions to immortal man, and not playthings and dolls. In no other way can you be happy and subvert the designs of your existence.—Portland Tribune.

## SUN PICTURES.

A correspondent of the Boston Atlas gives an account of the process of obtaining what are called in Europe "Sun Pictures," which appear to be similar to Daguerotypes, only they are taken on paper instead of metal. They are stated to be quite the "rage" in Europe, at the present time. They are the invention of a Mr. Talbot, and are called by some Talbotypes, in honor of the inventor. After giving a minute description of the process, he goes on to say:—

"With an atmosphere so transparent as you have in America, wonders may be effected with this Talbotype paper; and I doubt not, as your Daguerotype drawings are far superior to ours, your Talbotype drawings will, ere long, put ours to the blush. Ladies could scarcely find a prettier employment, than making transcripts of this sort from nature. In England and France, sun pictures are becoming the rage, and because this is the case, I have spent more time on the subject, than I should otherwise have done.

"I will say of the specimen I alluded to just now, it is a view of a principal place in the city of Orleans—in fact, the shadow of the houses and square, thrown on a bit of paper. I can read the signs on the houses—see the place where Joan of Arc harangued the populace; notice the solemn towers of Notre Dame looming up, and even make out the carriages at the shop doors—I enclose it, so that your readers of the Atlas may look at it, if they will call at the office."

Sinners lengthen out their own miseries by obstinately refusing to part with their sins.

## Advertisements.

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